World Alliance News Letter

KOLBRUOK LIBRARY PACIFIC SCHOOL OF RELIGION

Vol. XXXII, No. 10 Published by The Church Peace Union December, 1956

The December Festivals and World Peace

Hanukah 1956

MARC H. TANENBAUM

"CIVILIZATION," wrote H. G. Wells, "is a race between education and catastrophe." Contemplating the present-day international crises, we feel the overwhelming urgency of his words. The paramount need of our day is to educate both peoples and governments in international cooperation, for it is here, to cite the UNESCO constitution, that "the defenses of peace must be constructed."

A valuable lesson of universal import, in this regard, is to be found in the observance of Hanukah, the eight-day Jewish Festival of Dedication, which began on November 29.

As recorded in the First and Second Books of the Maccabees, and in the writings of the historians Polybius and Josephus, Hanukah commemorates the victory of the Israelites in the year 165 B.C.E., under the leadership of the Hasmonean Mattathias and his sons, over the massed military might of the Syrian tyrant, Antiochus IV. In the simplest scenario terms in which it is popularly understood, Hanukah is generally regarded as the commemoration of a military victory wrought by the Israelites in their struggle for national liberation from the invaders.

Despite the obvious appeal of this martial aspect of Hanukah, with its spectacular conjurings in the popular mind of exciting battles, of black tyrants and valiant heroes, of all the elements which make for successful historical romances, it is remarkable to note how the Biblical and prophetic traditions transformed this episode into an educative instrument designed to guide us away from the brink of recurrent catastrophe towards the goals of civilized life.

To appreciate this fact, it is necessary to understand the events of Hanukah in the fuller historic context in which they transpired:

In the year 334 B.C.E., Alexander the Great unleashed his powerful armies upon Asia Minor. Before them fell Syria, Palestine and Egypt, among other Near Eastern peoples. These subject peoples became part of

(Continued on page 2)

—Rabbi Tanenbaum is Executive Director of the Synagogue Council of America.

The Blessed Vision of Peace

ROBERT A. GRAHAM, S. J.

WE ARE TOLD not to wear our hearts on our sleeves. If by that is meant not to expose to vulgar gaze the most precious and personal of our thoughts and yearnings, the advice is not well heeded at Christmas time. In this season, made sacred by the history of the Nativity of the Infant Jesus, we all unashamedly profess our longing for a life of friendship with our fellow men, loving our neighbor with the hope of being loved in return. We are not hindered by any voices of the realists and the sophisticated telling us that there is no place for love in a world where human passions have exercised such a long tyranny.

Our longing for good relations with all men extends also to those other disembodied personalities, the nations of the globe. For was not the prayer of Christmas Eve for peace on earth, goodwill to men? And so it is that in this season the blessed vision of world peace shines as brightly—if, alas, as distant—as the star of Bethlehem. There is no other time of the year at which our thoughts go more appropriately to the grand cause of international cooperation. Here at this time, more than at any other, there is kindled anew in our souls the yearning for a permanent ceasefire among the nations.

Such a yearning has traditionally been associated with the prospect of a world order in which armaments and violence of any kind would have absolutely no place. It is the experience of our generation that, contrary to our hopes, law and order—and consequently fraternal love—cannot be entirely divorced from force. There constantly intrudes upon our peaceful meditations the jarring, dissonant theme of armaments and preparations for war—in the name of peace.

How greatly the problem of peace, and its very definition perhaps, has evolved in modern times may be grasped by contrasting our present situation with the themes in vogue in the past century. Many readers of this *News Letter* who have had occasion to visit Geneva, may in their pilgrimage of peace shrines have paid their respects to the Alabama Room in the City Hall. Here, in 1872, men thought they had found the key to peace. War

(Continued on page 2)

—Father Graham is Associate Editor of America.

Hanukah 1956

(*Continued from page 1*)

Alexander's *oikoumene,* a "brotherhood of men." Although Alexander was determined to convert vassal peoples to the Hellenistic pagan religions and mode of life, he was too wise — or crafty — to attempt this by coercive "brainwashing." Mainly, he demanded acceptance of his political and economic sovereignty; cultural and religious autonomy were assured to the conquered. The concept of the Greek city-state, or *polis,* with its local autonomous civic, social, and religious institutions, was in effect transplanted to the Near East. During this early Hellenistic period, the Jewish community was granted a charter of liberties which recognized their right to be governed by their own "Constitution" *(politeia),* the Mosaic Law.

Division of the Empire

Following the death of Alexander in 323 B.C.E., his empire was divided among his generals. During the ensuing 100 years, bitter military rivalries erupted between the Seleucid empire, centered in Syria, and the Ptolemies in Egypt. In the year 169 B.C.E., Antiochus IV of Syria set out to defeat the Ptolemies, but, threatened by the rising Roman empire, his armies retreated to Palestine. In the face of a national emergency, Antiochus grew desperate to consolidate his grip over his shaky empire, composed of diverse and polyglot populations. To achieve solidarity, he determinedly sought to enforce total allegiance, not only political, but cultural and religious as well.

In Palestine, he forbade the practice of Judaism, which is not simply a religious creed privately professed, but a religious regimen rooted in a communal way of life. In dramatic reversal of Alexander's policy of the autonomous *polis,* Antiochus IV sought to replace the God of Israel with Zeus Olympios; he imposed his quisling-priests upon the Jews; he desecrated the Holy Temple. In Jerusalem alone, he massacred 40,000 Jews. This barbaric oppression led to the armed revolt of the Maccabees, which resulted in the rout of the vastly superior hordes of the Syrians.

Triumph of A Principle

To return to our original thesis, it is vital to underscore that, grimly fascinating as were these military successes of the Maccabees, the triumph of armed might is not what is commemorated by Jews in their observance of Hanukah.

"Even if all the nations within the King's dominions hearken unto him to fall away each from its ancestral faith, and even if they choose to follow his commandments, yet will I and my sons and my brethren walk in the covenant of our fathers." These words, uttered by Mattathias in defiance of Antiochus' demand for conformity, are emphasized by the Jewish tradition as the central purpose of the Hanukah observance.

The Hasmonean revolt — the first serious attempt in recorded history — was undertaken to assure the right of a people to maintain its identity and distinctiveness. It was a supreme act of championing the principle of religious and cultural diversity in the face of a coercive demand for total conformity. It was a defense of the civil rights of all groups, not just the Jewish people, against their arbitrary abrogation by a foreign power. Further, the act of resistance by force culminated in an act of dedication to the spiritual principles and values, thereby transforming what might have been another mere clash of power into a unique episode of cosmic meaning.

The Meaning of the Victory

As we live through these parlous days, confusing and ofttimes demoralizing, it would be well to recall the defeatist world-view which must have engulfed the Israelites in Judea 2,100 years ago, and to remember how they nevertheless refused to cower before the inhuman forces of tyranny and subjugation. Rather, buoyed by faith in the spiritual destiny of man, they transcended their finite limitations to win an immortal victory in man's ascent toward the infinite.

Vision of Peace

(*Continued from page 1*)

between the United States and Great Britain had been averted by the process of arbitration. In the room commemorating this historic agreement, the visitor will remark what appears to be an agricultural instrument. It is, in fact, what we term a harrow, fashioned from swords gladly surrendered for the purpose by Civil War veterans. In the flush of optimism after the Alabama settlement, these gallant men literally and gladly turned their swords into ploughshares. Instead of hanging these weapons before the altar of the god of war, these warriors—though Philadelphians, they were not Quakers, even of the "Friendly Persuasion" variety—preferred to see them broken up and made into an instrument for the arts of peace.

Defense and Peace

The blessed vision of peace that these magnanimous men and their generation saw in their times was destined never to become a reality. As we know, the problem of peace has taken a different course. We still have need of the sword. It is an awful choice between nuclear war and submission to the blackmail of unscrupulous men brandishing an ultimate weapon. And who will say that the defenses, instead of sheltering the flame, will not snuff out the tiny candle of Christmas? To this no clear-cut or definite answer is possible. But the weakness of the Christ Child was strong enough to overcome the great and powerful of the land. At this recurring celebration, we prayerfully take renewed confidence and strength. At this time the Christian's hope is renewed.

ITEMS OF INTEREST

Radio-TV Chains Ignore UN Session

Neither the National Broadcasting Company, the Columbia Broadcasting System, nor the American Broadcasting Company carried the special session of the United Nations General Assembly meeting on October 30. It was at this session that the Soviet Union and the United States found themselves siding together against the British and French ultimatum to send troops into the Suez Canal zone if Egypt and Israel did not declare an immediate cease-fire.

According to Jack Gould, New York Times radio-TV critic: "On the network television outlets it was the usual run of soap opera, giveaways, movies and commercials; on radio it was disk jockeys, etc. In short, the national electronic communications system made an absolute mockery of its obligation to serve the public interest. It was stupid, selfish, and irresponsible . . ."

Mr. Gould gave credit to two local stations, WPIX and WNYC. The former, however, which is owned and operated by the New York Daily News, failed to cover the evening session adequately, and the latter, a municipal, tax-supported institution, could only broadcast until 10:00 p.m. because of a federal regulation that it must not interfere with another station on the same kilocycle range.

"Of what use are this country's superb communication facilities," Mr. Gould went on to ask, "if they are not put to work in behalf of the people who own the airwaves? How is a nation to appreciate fully the gravity of world affairs if nothing is allowed to interfere with broadcasting's subservience to the middle commercial? . . . Television broadcasters always excuse their inaction on the basis of cost; it is time they stopped whimpering and acted as grown-ups. Every journalistic medium has high costs when an emergency occurs; it is part of the overhead that goes with the privilege of having access to the country's minds. . . . If television wants to be a branch of the Fourth Estate, let it act that way."

Laconia Holds UN Town Meeting

Laconia, N.H., played host during October to a group of United Nations delegates at its annual "UN Town Meeting of the World." These meetings, now a local tradition, were originated in 1953. The three UN diplomats attending were Dr. Mohammed Ali Massoud-Ansari of Iran, Rikhi Jaipal of India, and Dr. Eliezer Yapou of Israel.

The Laconia City Council voted a special budget for the festivities, which began with a parade down Main Street, and included a picnic supper, a cruise on Lake Winnipesauke, a breakfast with the Chamber of Commerce, and the evening town meeting itself. Most local stores closed for the occasion, and featured special United Nations displays. Residents opened their homes to the delegates, and some even drove to Manhattan to pick up the party of delegates.

At the town meeting some 800 residents heard about the problems confronting Israel, the different views prevailing in East and West, colonialism, disarmament, and the peaceful uses of atomic energy. The visitors in turn learned about local issues, taxes, highway plans, and Laconia's concern for greater international cooperation.

At the United Nations

- Arab youths rescued from the boredom of refugee camps are learning many useful trades at a vocational training center set up at Kalandia, Jordan, by the International Labor Organization for the UN Relief and Works Agency for Palestine Refugees.
- The World Health Organization estimates that nearly one-fourth of the world's population has benefitted from WHO-assisted programs for control of malaria, tuberculosis, etc., in 10 years.

RECOMMENDED MAGAZINE ARTICLES

Power and the Presidency by Bernard W. Wishy. *(Commentary,* November 1956.)

Mr. Wishy makes a brilliant analysis of the equation between idealism and power in the role of the President. The Chief Executive, he writes, "has the incredibly difficult job of satisfying both our proclaimed ideals and our interests" — and these do not always neatly coincide.

Race Relations as a World Issue by Barbara Ward. *(The New York Times Magazine,* November 11, 1956.)

The slow, painful movement towards equality of the races in Asia and Africa has received a major setback through Anglo-French intervention in Egypt, Miss Ward believes.

Bewitched, Bothered, Bewildered: A Report from India by Theodore A. Gill. *(The Christian Century,* November 14, 1956.)

Mr. Gill presents a brilliantly panoramic view of India's complex problems, and, with a convincing sense of urgency, warns: "The second-largest nation in Asia will follow the largest nation into the totalitarian barracks . . . unless we put everything we can scrape up of money, mind and spirit into helping a nation to be itself."

Religion as a Secular Ideology by Arthur A. Cohen. *(Partisan Review,* Fall 1956.)

Mr. Cohen, examining some aspects of the current "religious revival," casts a critical eye on various attempts to bind religion to the service of national self-interest. Religious values, he insists, transcend *all* particular patriotisms, and religion's historic vocation is to judge these patriotisms, not to serve as their prop.

Censorship by John Courtney Murray, S. J. *(America,* November 3, 1956.)

One of the most troublesome problems in American life — the recurrent conflict between literary "freedom" and "restraint" — is examined by U. S. Catholicism's most distinguished theologian.

Non-Christian Religions in the Contemporary World: A Symposium. *(Religion in Life,* Autumn 1956.)

Five Protestant theologians make a penetrating survey of the strengths and weaknesses of non-Christian religions in the East today.

BARBED WIRE

CHARLES H. SEAVER

The "neighborhood of nations" has become a reality in this 20th century. Science and invention, industrial and commercial enterprise, and other factors have brought the nations closer together and developed an increasing interdependence; but neighborliness throughout this new world seems still to be only a distant hope. Even in this enlightened sector of the world community, we Americans do put up barbed wire entanglements against intercourse and trade, in spite of our increasing but reluctant awareness of a changed and ever-changing situation that imposes new responsibilities. A notable example of this reluctance is our immigration and citizenship policy.

A TURN BACKWARD

The "omnibus" Immigration and Nationality Act of 1952, passed over the President's veto, continued the national-origins quota system of 1924, with minor changes in some quotas and nominal quotas for some additional countries, and included the drastic National Security Act of 1950. Other earlier laws were embodied, with some changes, and some new provisions. The proponents of the Act can justly point to various improvements in clarification and procedure; but major features and the general tenor of the Act have aroused vigorous criticism, not lessened by the interpretation and operation of the Act by timid administrators, who have indulged in unjust and even fantastic rulings. President Truman termed it "a step backward," as did the eminent Commission he appointed to study it after its enactment. In his 1956 campaign, President Eisenhower pledged himself to vigorous support of revision.

NATIONAL-ORIGINS QUOTA SYSTEM

In the years 1920-24, immigration averaged over 500,000 a year, a majority coming from southern and eastern Europe. In response to a widespread demand from descendants of earlier immigrants from other areas, legislation was adopted in 1924 to restrict annual immigration from the Old World to about 150,000, of whom all but about 20 percent would be from northern and western Europe. The assignment of quotas was based on a 1920 census estimate of the national origins of the U.S. population. The result was that a large proportion of the quotas for the favored nations were never used, while immigration from the rest of the Old World was reduced to a minimum. The same system, based on the 1920 census, with a few changes, was incorporated in the 1952 Act.

Of course any nation has a right to determine whom and how many it will admit as immigrants and prospective citizens. We have put up artificial barriers, however, telling the people of certain nations, in effect, that we regard them as inferior to the people of other nations as potential American citizens. There are better ways of determining the acceptability of applicants.

In 1948 the refugee situation in Europe had become so acute that Congress was reluctantly led to enact a Displaced Persons Act. Between 1949 and 1952 about 400,000 homeless people entered the United States. Religious organizations took an important part in both selection and placement. Most of the refugees admitted were charged, as the Act provided, against one-half of future annual quotas, in some cases for 50 or more years ahead. But on the whole we had reason to take pride in doing our part in this operation.

—Mr. Seaver, an editor and editorial consultant of wide experience, is also author or co-author of various books and pamphlets. For a presentation of conflicting opinions, see Immigration and the United States. *H. W. Wilson & Co. 200 pp. $2.00. For documentation, see the report of the President's Commission,* Whom We Shall Welcome. *U. S. Government Printing Office. 319 pp. $1.00.*

THE REFUGEE RELIEF ACT

After the expiration of this Act, pressure arose from church, welfare, labor, and nationality groups to receive more of these homeless people. A Refugee Relief bill was introduced in Congress and was amended almost to death. Its 240,000 quota was reduced to 209,000, and the period was extended from two to three years. The bill was made inapplicable to countries where the problem was most serious, and was altered to include non-refugees who had near relatives here. Then the restrictions of the 1952 Immigration and Nationality Act were applied to the granting of visas.

The President was advised that the bill might relieve the embarassing pressure for amendment of the Immigration and Nationality Act, and he signed it in August 1953. But the bill had been so loaded with "booby traps" and the administration of it had been put in such trembling hands that by June 1955 only about 4,000 refugees had been admitted, along with about 18,000 "relatives" not in the refugee category. It is now estimated that when the Act expires, December 31, 1956, the number of refugees admitted will be far short of the goal set.

SECOND-CLASS CITIZENS AND ALIENS

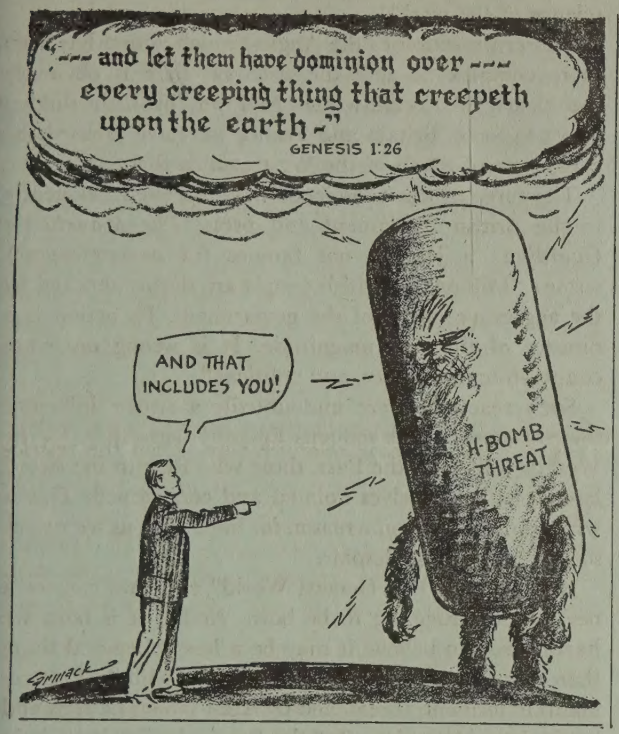
The Constitution of the United States declares: "All persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and of the State wherein they reside." But the Immigration and Citizenship Act of 1952 imposes on our 7.5 million naturalized Americans a brand of second-class citizenship.

A naturalized citizen must watch his step before joining a labor union, community club, or political organization; for if it should be infiltrated by persons regarded by current authorities as "subversive," he might be denaturalized and deported. Even native-born citizens whose parents were born in certain countries may lose their citizenship if they spend three years in the country of their parents' origin. And a naturalized citizen may lose his citizenship if some error or misrepresentation is subsequently found in his petition for naturalization or even in his entrance visa application.

Visitors seeking temporary visas to participate in conferences, to act in a play, to visit friends, to study, or merely to pass through the country, have undergone a cumbersome, tedious and uncertain screening process. And the law imposes harassing restrictions on our unofficial alien residents. Indeed, Americans also who wish to travel have often received similar treatment.

President Eisenhower has asked for various amendments to the Immigration and Nationality Act. We may hope for some progress in the new Congress, if the people realize the impact on our foreign relations of the issues involved.

FOCUS > *of the Churches on World Affairs*



—CARMACK in the *Christian Science Monitor*

Man's Right

THE FORGOTTEN EQUATION

The "Forgotten Equation" between morality and security, as it relates to the problem of total nuclear war, was the theme of a recent statement by Mr. Thomas E. Murray of the U. S. Atomic Energy Commission. Mr. Murray spoke in Washington, D. C. at a meeting of the Catholic Association for International Peace, which presented him with its annual award for "outstanding achievements" in furthering "the Christian principles of justice and charity in international life."

In accepting the award, Mr. Murray recalled that "the Christian effort at peace-making from its origin undertook the task of civilizing warfare," setting itself against both pacifism — "the notion that war is always immoral," and barbarism — "the notion that the use of armed force is not subject to any moral restraints." The modern notion of total war, of "unconditional surrender," is abhorrent to this tradition, Mr. Murray emphasized, and he set forth his own program for thermonuclear armaments, a program which he believes could adequately safeguard the national security without violating the national conscience.

After outlining previous statements he had made on the United States thermonuclear weapons program, Mr. Murray developed his present proposals in three stages:

We ourselves must make a responsible decision in regard to the size of H-bombs that we undertake to manufacture. This decision is not only technological and military, but also moral. It must be controlled by the moral principle of justice as well as by the military principle of usefulness. My proposal was that we make this imperative decision, setting an upper limit to the size of H-bombs to be placed in stock-pile. I have already given it as my conviction that the weapons we have in hand are large enough. Indeed, they may prove to be too large . . .

My second proposal is that we concentrate increasingly on the development of nuclear weapons in the lower order of destructiveness and that we equip ourselves with a wide range of weapons in this order. The purpose of this policy is to strengthen our capability for waging all the kinds of limited warfare into which we may be forced.

Thirdly, I come to the question of tests. Recently there has been much debate concerning the hazards to health involved in past and continued testing of large nuclear weapons. This is an area in which at the present time a great deal of uncertainty exists. My proposals, however, are not based on these considerations. They follow from the two major policy decisions I have recommended. My proposals are, first, no test should be held of weapons whose magnitude would exceed the upper limit which we must set to the size of our nuclear weapons; second, we should accelerate the testing of a wide range of weapons in the lower order of nuclear force. The reason is that our objective should be a balanced stock-pile, suited to every strategic and tactical need, but confined within the bounds set by justice to the use of force.

Mr. Murray continued: "The weapons program I proposed is rational in two senses: it is consistent with the moral principles of the civilized tradition, and it is adapted to the military necessities of the nuclear age.

"The security which America seeks cannot be simply physical," Mr. Murray insisted. "It must also mean the protection of the spiritual identity of America as a member of the family of civilized nations. If America were to lose its own soul by sins of unjust violence, it matters little what else it might gain.

"The tragedy is that in our day this equation between security and morality has been forgotten. We have come to believe that security means only one thing — massive power. And we have forgotten that the methods of power, when used in violation of the canons of justice, will undermine the basic moral security of the whole edifice of civilization which they should undertake to protect."

ON THE INTERNATIONAL SCENE

"WE WERE PROUD of the 20th century. Yet the first half of the century has brought with it such terrible stains on almost all social, political and state organs that we can truly regard that century as a great disaster, as a slap in the face to a proud man." This quotation from the first sermon delivered by Poland's Stefan Cardinal Wyszynski after his release from Communist imprisonment last month sums up, in its passionate bitterness, the reaction of men everywhere to the events of November, 1956.

But these events, terrible as they are, have not left men everywhere merely disillusioned and afraid. In the words of Poland's Primate again: "That suffering which is a stain on modern life in almost all parts of the world now calls out from the depths, from the bottom of the soul, with a great voice, asking for man's right to the truth, to freedom, to some sort of justice, to love."

Last month in Eastern Europe and in the Middle East we may have been witnessing the death agony of man's hopes. It is possible, however, we were witnessing the painful prelude to a new birth. Which it will be—death or birth—depends on which of the two forces—naked power or reasoned morality—triumphs in the present struggle. *These* are the forces battling for the world today.

THE Soviet Union's suppression of the Hungarian revolution and the Anglo-French intervention in Egypt have been widely, and usually foolishly, compared as twin acts of aggression. On one basis, however, comparison between them is as accurate as it is history-laden. Both acts have caused an agonizing moral reappraisal within their own worlds. Both, as acts of naked power (we leave aside here the radically different *motives* behind the two uses of power), have provoked strongly moral reactions.

Hungary's agony has been—and is—the world's agony. Whatever may be the Soviet Union's success in holding Hungary for awhile through force, things can never be the same in the satellite states again. The Hungarian people will not, cannot, have suffered in vain. Such courage as they have shown must affect history's course profoundly.

"The revolution in Hungary means the beginning of the end of Communism generally," Milovan Djilas, the imprisoned Yugoslav patriot, believes. Whether this proves true or not, Soviet Communism, by its action in Hungary, has wounded its own cause beyond hope of healing. Mass defections from the Party are reported in Western Europe. In the United States, the "Daily Worker's" disgust with the re-emergence of Stalinism daily grows more evident. (The very survival of the Party in America, as a recognizable Communist party, is now in doubt.) And in India, Mr. Nehru, after a long period of shameful silence, has admitted that because of Hungary Soviet prestige has been "hit hard" throughout the world. The Soviet Union has finally succeeded in outraging the conscience of the world.

Western reaction to the Anglo-French action has been more complex because the situation here is obviously less clearly black-and-white. And yet, by their sudden resort to force, Britain and France too have aroused the conscience of much of the West against them.

The force of this conscience was expressed eloquently in the British parliament and press. *The Manchester Guardian* (a journal not famous for overstatement) wrote: "Millions of British people are deeply shocked by the aggressive policy of the government. Its action is a disaster of the first magnitude. It is wrong on every count—moral, military, and political."

Such reactions were undoubtedly a strong influence towards securing the tenuous Egyptian cease-fire. In the West as well as in the East, those who took to the sword have found themselves isolated and condemned. This is why we may have some reason for hope even as we survey so much cause for despair.

Now, as the "Post-Geneva World" ends, we can see a new world struggling to be born. And if it is born we have reason to believe it may be a less ephemeral thing than was the post-Geneva illusion. The Middle East remains in ferment, threatened by Arab-Israeli hatreds and by Soviet penetration. But the Soviet Union itself is in danger from the gathering discontent within its empire. Britain and France have been humiliated. But they have learned a lesson that neither is likely to forget: the resort to a 19th century kind of force in the pursuit of national ends (however noble) can, in this century, bring nothing but grief to the users.

OUT FROM THE DEPTHS man's voice does cry for the right "to freedom, to some sort of justice, to love," and his voice is heard, weakly yet, but increasingly stronger, in the United Nations. In the present crisis, the United States government seems more willing than ever before to depend on the United Nations' effectiveness. We are witnessing here a major evolution in United States policy.

There are, of course, great risks involved in this evolution. To stake all on the world organization's effectiveness, as U. S. policy is now doing, is perhaps to place on the United Nations a burden it is not yet strong enough to carry.

In the final analysis, however, there seems no choice. The United Nations is the only force with even a chance of saving a world that, left to its own devices, seems hell-bent on destruction. The United States government, by its disavowal of any unilateral action in the present crisis, by its expressed intention of acting through the UN has recognized this fact of international life. Have we thus entered an era when the United Nations, which was once an idealist's dream, has become the realist's soundest weapon?

PROGRAM SUGGESTIONS

United Nations Flag Flies in Boaz

The following incident in Boaz, Wisconsin, points out what a courageous local clergyman and an attorney can do in the field of political action, and how their action may have national significance. The incident was featured on the front page of many Wisconsin dailies, and was carried by other newspapers across the nation.

The "Battle of the Flag" in Boaz, Wisconsin, on United Nations Day, October 24, was won by UN supporters. Village President Frank Harris had proclaimed on September 10 that "the only flag that will fly in this village on that day or any other day will be the Stars and Stripes." He further announced that he would fly the American flag at half mast.

His aggressive stand was challenged by Glen P. Turner, an attorney from Middleton, Wisconsin, and by the Rev. C. Harding Veigel, the only resident clergyman in Boaz, and pastor of the Evangelical United Brethren Church there. Mr. Turner announced that he would enter Boaz on October 24 with a motorized column flying the UN flag, and the U.S. flag, as well as the flag of Wisconsin.

On the Saturday preceding UN Day, Mr. Veigel issued a church bulletin denouncing the Village President's stand as regimentation and thought control. "Even if he were correct in his analysis of the United Nations," the pastor wrote, "he is still wrong in the exercise of authority... we can never be sure that the opinion we are endeavoring to stifle is false opinion and if we were sure, stifling it would still be evil." The pastor flew the United Nations flag in front of the church on UN Day.

Mr. Veigel's strong stand prompted a retreat by the Village President who announced, "I shall resist any attempt to force me" to fly the UN flag, and "What other people in this village do concerning the issue is none of my business." On being advised by the District Attorney of Richland County that he would violate the Flag Code if he flew the flag at half mast, and would be subject to a fine of $250, the Village President refused to fly the flag at all on October 24. His position was supported by a small group headed by T. Coleman Andrews and Thomas Werdel, independent candidates for President and Vice President, who paraded through the village in opposition to another small group led by Mr. Turner.

New Delhi Fashion Show

About 100 American wives in India and nine husbands recently staged a fashion show in New Delhi to demonstrate how Indian textiles may be used in Western clothes. Profits from the fashion show will be devoted to social and welfare work in India. The American Women's Club in New Delhi, which organized the project, also hoped to stimulate greater U.S. use of Indian fabrics.

The American women purchased Indian silks, homespun and cotton at their own expense, and had them tailored to their own designs by Indian craftsmen. A variety of evening gowns were modelled in the show, as well as afternoon dresses, and children's and men's clothes. The show aroused considerable interest among Indian women who were curious to see how Americans would adapt local materials to Western dress.

A local women's group with access to sewing machines might find an international fashion show an exciting community project. Import companies may be willing to supply materials at wholesale prices.

New UNESCO Pamphlet

As part of its 10th anniversary observance, UNESCO has published a 47-page pamphlet, *UNESCO in Brief*. Local church, school and discussion groups will find this publication an invaluable aid in increasing understanding of UNESCO's role in international cooperation, and in countering occasional anti-UNESCO propaganda. The booklet outlines the Specialized Agency's programs in the fields of education, social science, natural science, the arts, and mass communication. Special chapters describe UNESCO's structure and detail its cost to member nations. Local groups will be particularly interested in the section, "What You Can Do to Help." Order a single copy without charge from the Public Liaison Division, UNESCO, United Nations, N. Y. Address quantity orders (15 cents a copy) to the UNESCO Publications Center, 152 W. 42nd Street, New York, N. Y.

Economic Development

The League of Women Voters has recently published a helpful outline, *The UN and Economic Development*, which local groups studying this crucial issue can use as a discussion guide. The 15-page pamphlet gives background information on the economically underdeveloped countries, the United Nations and the problems of these countries, and the U.S. and UN programs. A list of 15 questions for discussion will stimulate further thought, and a bibliography suggests resources for further research. Order from the League of Women Voters, 1026 17th Street, N.W., Washington 6, D.C. 25 cents.

Tips for Radio and TV Programs

Community organizations have often found that radio and TV programs increased their impact on the local scene. The following booklets on programming have been published recently and offer useful suggestions:

Taking Hold of Television. National Publicity Council, 257 Fourth Avenue, New York, N. Y. $2.00.

Tips on Radio, and *Tips on TV.* League of Women Voters, 1026 17th Street, N.W., Washington 6, D.C. Each booklet 25 cents.

Television Do's and Don'ts. National Council of Churches, 220 Fifth Avenue, New York, N. Y. 25 cents.

SUGGESTED READING

The Religious Situation by Paul Tillich. **An Interpretation of Christian Ethics** by Reinhold Niebuhr. **Christian Mysticism** by W. R. Inge. **The Mind of the Maker** by Dorothy L. Sayers. **Primitive Christiantity** by Rudolph Bultmann. **The Descent of the Dove** by Charles Williams. Living Age Books. (Published by Meridian Books.) $1.25 each.

These six titles, each deserving of special attention for its own worth, are the first offerings in a paper-back series that will include many of the major works of 20th century Christian thought.

Russia Leaves the War by George F. Kennan. Princeton University Press. 544 pp. $7.50.

In this, the first of a two-volume history of Soviet-American relations from 1917 to 1920, Mr. Kennan writes brilliantly of the complex beginnings of the Soviet State.

The Good Society by Walter Lippmann. Grosset and Dunlap. 402 pp. $1.25.

Twenty years after its first appearance, this book's analysis of collectivism versus freedom seems more pertinent than ever before. The current debate between liberals and neo-conservatives could be considerably resolved by a re-study of Mr. Lippmann's thesis.

In Silence I Speak: The Story of Cardinal Mindszenty and of Hungary's New Order by George N. Shuster. Farrar, Straus and Cudahy. 296 pp. $4.50.

The President of Hunter College in New York tells the moving, tragic, closely documented story of how a Communist puppet regime temporarily crushed freedom in Hungary by silencing freedom's major voice, the Cardinal-Archbishop of Budapest.

From Darkness to Light by Victor Gollancz. Harper. 683 pp. $5.00.

This unusual book is called "a confession of faith in the form of an anthology." The book is a consistent whole, with selections from the world's great writing made with rare sensitivity and deep insight.

The New Isolationism by Norman A. Graebner. Ronald Press. 289 pp. $4.00.

In this close study of U. S. foreign policy since 1950, Mr. Graebner argues that the old isolationism, newly disguised, has imposed an inflexible dogmatism upon this country's approach to world affairs.

Issues Before the Eleventh General Assembly. Columbia University Press. 256 pp. 25 cents.

This important annual publication is the best single, brief book available for the person who aims to keep informed about developments in the United Nations and problems facing it.

American Catholics and the Intellectual Life by John Tracy Ellis. Preface by Bishop John J. Wright. Heritage. 63 pp. $1.25.

Monsignor Ellis, one of America's leading Catholic historians, deplores the lack of effective intellectual leadership among U. S. Catholics. "The weakest aspect of the Church in America," he states, "lies in its failure . . . to exercise commanding influence in intellectual circles." And in this failure he sees Catholics betraying their own great tradition.

The Middle East: Its Religion and Culture by Edward J. Jurji. Westminster. 159 pp. $3.00.

In this highly stimulating book, Dr. Jurji, professor of Islamics and Comparative Religion at Princeton Theological Seminary, interprets the thesis that in principle social evolution in the Middle East might come through interfaith partnership (though not syncretism) and that interreligious solidarity could help mature fuller American-Islamic cooperation.

Population Growth and Levels of Consumption by Horace Belshaw. Institute of Pacific Relations. 223 pp. $4.50.

A distinguished international servant and economics professor in New Zealand draws conclusions important for future programs of economic development in Asia.

The Rape of the Mind by Joost A. M. Meerloo, M.D. The World Publishing Company. 320 pp. $5.00.

From a vast background of first hand experience and study, a distinguished psychiatrist interprets in a book readable by layman and expert alike a subject fraught with grave problems for all the peoples of the world.

The Warfare of Democratic Ideals by Francis M. Myers. The Antioch Press. 261 pp. $3.50.

An analysis and critical examination of the most important current philosophies of democracy in the context of their impact on today's problems.

The Middle East in World Affairs by George Lenczowski. Cornell University Press. 576 pp. $7.25.

A timely second edition of a solid, scholarly treatment of this subject, with at times prophetic insights into the current crisis in the Middle East.

World Alliance News Letter

Vol. XXXII, No. 10 December, 1956

The World Alliance News Letter *is published every month, except July and August, by The Church Peace Union. Subscriptions are $1.00 per year.*

The Church Peace Union: Dr. Ralph W. Sockman, President; *Rev. George B. Ford,* Vice President; *Dr. Arthur J. Brown,* Treasurer; *Dr. A. William Loos,* Executive Director; *John R. Inman,* Associate Executive Director.

Articles in the News Letter *express the views of the authors, and do not necessarily represent the official position of The Church Peace Union.*

Office Address: 170 E. 64th Street, New York 21, N. Y.

Editorial Council
A. William Loos, Editor
John R. Inman William J. Cook
Mervyn W. Adams, Editorial Assistant

World Alliance News Letter
The Church Peace Union
170 East 64th Street
New York 21, N. Y.

Non-Profit Org.
U. S. POSTAGE
PAID
New York, N. Y.
Permit No. 7246

To the Librarian
Pacific School of Religion
Berkeley, California

Form 3547 requested.